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THE MONEY PROBLEM.

OR,

OUR FIRST AND LAST GREAT STRUGGLE.

BY REV. CRAWFORD JACKSON,
Of the North Georgia Conference.

WITH AN INTRODUCTION

BY REV. W. A. CANDLER, D.D.,
President Emory College.

Price 10 Cents Per Copy; $5 Per Hundred.

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PUBLISHING HOUSE OF THE M. E. CHURCH, SOUTH.
BARBEE & SMITH, AGENTS, NASHVILLE, TENN.
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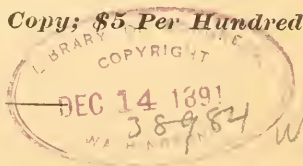

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PREFATORY NOTE.

The author has sought from scriptural, philosophical, and historical bases to prove the inspired statement: "The love of money is the root of all evil." This passage is regarded by many as equivocal; by others it is denied; and by men, eminent as commentators, explained away. The hurt that has thus come to the Church is inconceivable.

This pamphlet is also an appeal, designed to awaken, at least in part, the Church to her danger, her duty, and her destiny. Has the Church in theory and experience realized the fullness of meaning in the words, "*Follow me?*" A glance is taken at national affairs. Church and State, while wisely separated, are pillared upon the same fundamental truths. They have the same formidable foe.

If the author is not everywhere plain to every reader, it is because of the nature of the subject; and because he was forced—writing a pamplet instead of a book—to be concise and suggestive. It is unjust to him that he has written so briefly. But apart from this, he is fully conscious of imperfections.

May all the interests of the Church that have given conception and form to this little publication be helped by it.

The Author.

Washington, Ga., Sept. 28, 1891.

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INTRODUCTORY.

The world is growing richer most rapidly—that is, the Christian world. Africa, India, China, and Turkey are not growing richer, but the Christian countries of Europe and America are.

It is one of the invariable effects of Christianity that it enriches as well as ennobles the nations that embrace it; for it quickens the faculties and fosters the habits that produce wealth, while it eradicates the vices and restrains the customs which waste wealth. This wealth-producing power must be religiously directed, or it will sooner or later paralyze the forces from which it issues, destroy itself and subvert the religion which gives it birth. Doubtless on account of the inherent tendency of Christianity to produce wealth, and the ever present perils to Christianity arising from wealth, the Bible contains more warnings against covetousness than any other sin. And yet despite these warnings, many and solemn, men in this most Christian age and country were never so endangered by the love and possession of money. The love of money is imperiling the welfare of our people for both time and eternity. Capital and labor are in deadly contention over the wealth they have jointly produced. Each upbraiding the other because both cannot have all of it; the masses arrayed against the classes, and the classes against the masses, and all parties seem ready to renounce allegiance to the principles of good government, the teachings of the Bible, and the obligations of Christian brotherhood, if they can only secure money. No creed, religious or political, seems equal to conquer their greed. Meanwhile Christian enterprises lag and languish while speculative schemes flourish and fail, and fail and flourish, to the enrichment of the few, the impoverishment of the many, and the demoralization of all.

There is but one hopeful sign. Many good and wise men see the danger which threatens our civilization, and are crying aloud against the sin and folly which bring it nigh. Among

these are Mr. Gladstone, Dr. Strong, Washington Gladden, and others less famous, but equally faithful.

I am asked to introduce to the public another, who comes prophesying against this Scarlet Woman of the Apocalypse—the mammonism of the day. Rev. Crawford Jackson, of the North Georgia Conference, writes in the following pages earnestly, thoughtfully, and *scripturally* about this great money problem. Who reads carefully what is written in this pamphlet will be enlightened, quickened, and probably alarmed—all of which will be good to the use of edifying. That it may minister grace unto all who read, I pray.

W. A. CANDLER.

THE MONEY PROBLEM;

OR,

OUR FIRST AND LAST GREAT STRUGGLE.

JOHN RUSKIN gives advice which we would do well to follow, when he says, substantially, run down every word you can, trace it back to its primary root meaning. The origin of the word *money* may help us.

The Romans surnamed Juno, in whose temple at Rome money was coined, Moneta. This word came to be used by them for their currency. But the word "Moneta" comes from *moneo, monere,* which is rendered *to warn, to advise.* The Latins or Romans called Moneta the mother of the Muses, this surname of Juno being a corruption of Muemosyne, whom the Greeks called the mother of the Muses. Aratus, however, said the Muses were the daughters of Jupiter and Plusia, which last word means *wealthy.* But whoever the mythological mother was supposed to be, she, with great skill and love, advised or warned her daughters, the Muses, against all things. Now then, as money is the means of gratifying every desire for every thing not free; or, as Solomon says, "money answereth all things," to advise as to the right use of money, or to warn against its abuse, is to warn against all things, or all evils, or "the root of all evil."

The Original Sin.

Was not the first monition (mark the same origin of this word) given to man, a warning against covetousness? The word translated *coreted after* in First Timothy ("for the love of money is the root of all evil, which while some coveted after," etc.), is *oregomai*, which means "to extend the arms for a thing." If the famous tree and its forbidden fruit were real rather than symbolic, then did not Eve actually covet when she reached forth and "took of the fruit thereof?" God saw proper to permit the first pair, as indeed all men, to be tempted. It is not our purpose to discuss the nature of temptation, its necessity and the manifest wisdom and graciousness in it when endured. But let us endeavor to see in this root or original sin, covetousness, as regards the *disposition*, and covetousness as regards the *act*.

John defines all the evil "that is in the world" to be the lust of the flesh, the lust of the eyes, and the pride of life." Now, was not the tree with its fruit a temptation to these three phases of evil? In the first place, it was seen to be "good for food," a temptation to the desire of the flesh; and, in the second place, "that it was pleasant to the eyes," a temptation to the desire or lust of the eyes; and, thirdly, "a tree to be desired to make one wise," a temptation to the pride of life.

We cannot speak of the essential difference between temptation and sin. But if words mean any thing, and their primary import is most decisive, then did Eve have the covetous disposition, and the last step was the covetous act. The temptation came, as always, in the shape of desire or concupiscense, which,

when strengthened and the will weakened into consent, becomes evil desire, evil concupiscence, or lust. "Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." But let us further see. Covetousness is always rendered in the New Testament *pleonexia*, with a single exception which has a kindred meaning. Liddell and Scott, standard authorities, define *pleonexia:* "(1) The character and conduct of *a pleonextes, greediness, grasping selfishness, concupiscense;* (2) *advantage, superiority;* (3) *abundance.*" The scholarly Dr. Young translates the word *"a wish to have more."* This wish Eve had. It led in her case, as with every covetous disposition unrestrained, to the Hebrew term for actual covetousness, *betsa* (used in the Old Testament about as often as *pleonexia* in the New), translated *"dishonest gain,"* or any thing obtained by disobedience, which is sin. So that the two words are primarily synonymous, fundamentally one. Covetousness is sin, and sin in all its forms is traceable to covetousness.

But before we leave the "tree of the knowledge of good and evil," let this question be asked: Did it bear both good and evil fruit? We are not so persuaded. Such a tree must be regarded as unknown, if we accept the Saviour's teaching. (Matt. vii. 17, 18.) A tree bearing essentially good and evil fruit at the same time is contrary to revelation, logic, and experience. "So can no fountain both yield salt water and fresh" or "sweet water and bitter." Why then called "the tree of the knowledge of good and evil?" "Good" perhaps in the sense of "pleasant," good as all the pleasures of sin are regarded by the

sinner until its effects are brought forth—conscious death which is known to be evil only—more probably good when kept for God, but evil and known evil when *appropriated to self*. God did command Adam to keep and dress this tree with all others in the garden. He could eat of them all but this one. It was to be cared for as the rest, but self was to make no encroachment upon it. This tree from its creation was either a tree of evil only, a tree of death alongside of the tree of life, or it was a tree that was "good," "very good," having in it "no evil thing." If we accept the first of these theories, God is made the author of sin and its fruit, which is death. This is readily rejected, and the alternative stands.

We believe, therefore, that the ultimate truth concerning the fall is reached when it is said that *sin had its origin in the desire, which grew into the purpose, and the purpose into the free choice of appropriating to self what was forbidden to man.* The tree was made for man just as "the Sabbath was made for man," which had just been instituted. The right use of the Sabbath was to be conducive to holiness, and the right use of the tree was to be conducive to continued holiness. The Sabbath was to be kept holy, or *wholly unto the Lord,* in order to make sacred all days. The tree in question no doubt was to be kept wholly unto the Lord, in order to sanctify all other possessions. So we have here in the beginning, as now, two great principles or laws, *the right use of time* and *the right use of property,* which two laws are reducible to one. God would teach Adam and all men that the first or best of every thing was to be set apart for himself in order that all time and all property might be for the

glory of God in the salvation of men. Concerning the tree it can be said, that whether or not there was any thing about it that made it superior to other trees of the garden, it brought, when rightly used, the greatest blessings, but became the greatest curse when appropriated to self. Concerning the Sabbath, it can be said that it was the *first* day—literally with Adam the first. For the Sabbath was the seventh according to God's creative work; but as man was created on the sixth, the seventh with him, as with us now, was the first. God would teach Adam and the race that *worship must come before work in both time and importance.* The great law of the Sabbath was to teach primarily and ultimately that godliness is paramount to gain.

But what has money to do with the original sin, the root of all evil? Much every way, when we consider the functions of money and what it represents. In itself it had no relation whatever to the first transgression; for it did not exist. The necessity for a standard of value, and a medium for the exchange of valuable commodities, came with the increase of the race, and the necessity for the exchange of such commodities. Whatever the standard of value has been —whether cattle, as among the ancient pastoral people, notably the early Hebrews; whether tin, as in ancient Syracuse and Britain; or iron, as in Sparta; a preparation of leather among the Carthagenians; silk among the Chinese; slaves among the Anglo-Saxons; tobacco in colonial Virginia; or silver, which has been "current money with the merchant" in most countries since the time of Abraham (Gen. xxiii. 16)—whatever the medium of exchange, it has always rep-

resented both the desire for every thing not free, and the means of the gratification of that desire. In other words, the purchasing power of money answers to these countless desires, which increase in direct ratio to the increase of real or supposed things of value. Differently and scripturally stated, all the desires of the flesh, the desires of the eyes, and the pride of life—all the evils that are in the world—are gratified by money or its accepted equivalent. We have seen how the temptation in the garden was an enticement to these three phases of evil. We have seen how *pleonexia*, the New Testament word for covetousness in the soul, did, with Satanic influence, find its way to the heart of the first sinner, and then the covetous hand of mother Eve reached forth (literally "coveted after," 1 Tim. vi. 10), and the next step seen is the fatal erring from the faith, and to be pierced through with—O how many sorrows!

God and Mammon Comprehensive—Original Sin.

If the truth is unchangeable like its Author, man only changing in relation to the truth, which is "a divine and eternal unity;" if we lay aside the hair-splitting and metaphysical distinctions of men, then all objects of worship are, in their last analysis, God and Mammon—one representing the unseen and eternal, the other the seen and the perishable. Faith in one is the obedience of love, happiness, and an experimental *knowledge of good*. Faith in the other is unbelief, disobedience, condemnation, or an experimental *knowledge of evil*, which in the end "drowns men in destruction and perdition."

But if money, like the forbidden fruit, has in it "no

evil thing;" if property in some form and to some extent is, like the Sabbath, both a constitutional and a religious necessity, then money in its widely representative capacity becomes Mammon *only* when appropriated for purely selfish ends, or when it clamors for and wins God's place in the heart. So there is a covetousness that is good and a covetousness that is evil. Any possession is good when coveted for God, but evil when coveted for self. "I, the Lord your God, am a jealous God." "I am God, and besides me there is none else." These come thundering from the throne of Eternal Glory; and any soul in heaven or earth that would have any other god of his own creation, acquisition, or fancy becomes an idolater, a worshiper of Mammon, a lost soul. We believe it can be safely said that sin, whereverfound, whether with fallen angels or men, *is a greedy grasping after that which is God's.* By this is not meant that sin in its various manifestations is overt covetousness, but that all sin is traceable to this tap-root of all iniquity. Furthermore, in the kingdom of darkness, as in the kingdoms of grace and nature, the branches must partake of the root and its fatness, even if ingrafted. No law is more inexorable, more universal.

After all we know of but two all-inclusive laws. The one is the law of the Spirit of life, or the law of love; the other is the law of sin and death. The first fulfills all the law of Christ. Love includes all the graces. This is very clearly shown by Mr. Moody and Prof. Drummond. The former says in substance, speaking of the *fruit* of the Spirit: It is love throughout. The first is love. The second is joy, which is love exulting. The third is peace, which is

love in repose. The fourth is long-suffering, which is love on trial. The fifth is gentleness, which is love in society. The sixth is goodness, which is love to all men. The seventh is faith, which is love on the battle-field. The eighth is meekness, which is love in the study of itself or love humbling itself. The ninth is temperance, which is love schooling itself, or making itself temperate in all things. This is evidently taught by Paul in his wonderful analysis of love in the thirteenth chapter of First Corinthians. And no wonder that the apostle, after giving the nine manifestations of the one fruit of the Spirit, added: "Against such there is no law." For love is not only "the bond of perfectness," perfecting all the graces and making them ultimately one, but the bond of inseparable union to God as long as love lasts. And against God, who is love, there is no law.

And just as these graces are one, just as the rainbow of truth is seen to be a separation of the pure white light of love that we may see it in all its beauty and adorn the doctrine in our lives, just so does the law make an analysis of sin to show the exceeding sinfulness of sin. The law holds out sin in all its diversified developments, with all their glaring and ghastly sensualness, selfishness, and devilishness that the whole body of sin, with all its deformity, hideousness, and corruption, "might be destroyed, and that henceforth we should not serve sin." With some this body may have more members than with others. With some it is older and more fully developed than with others. But be assured that the body in its entirety is not destroyed till the "*root of all evil*" is destroyed.

I quite agree with the commonly called "holiness"

brethren (God pity the *unholiness* sort) in their cherished belief that sanctification is taking the worldliness or the earthliness out of the soul. This is the etymological and scriptural import of the word whereever used with reference to moral character. But this most insidious and original vice is quick and powerful to enter again unless every avenue of the soul is closed against it, and constantly fortified with the manifold grace of God. So circumventive, so deceitful is this mother sin, that comes to us from our mother's womb, that grows with our growth, that becomes, by the laws of heredity, assimilation, and development, part and parcel of our moral being, so native to all men and insidious is this sin, that we firmly believe there are conscientious men who claim entire deliverance from it when they are under its influence.

It is not asserted as a *settled* belief that covetousness is all of what we call original sin, yet the tendency of such faith is to increase. Evidently it is a universal condition of the soul, a disorder of every heart. The prophet did not miss the truth when he said: "For from the *least of them* even unto the greatest of them *every one* is given to covetousness." This identical statement is emphasized and repeated. (See Jer. vi. 13, viii. 10.) As these lines are being written a practical illustration or proof comes up in the case of the writer's two children, who are both young —one four, and the other one and a half. In the study they are playing with a book, looking at the pictures together. The larger has taken it from the smaller to have it all to herself. Here the question was asked: "Is not this covetousness?" Now the little brother, who has passed but two summers, has,

with an angry exclamation, regained the mutually coveted but common property. Again there was a pause and the question: "Is not this original sin?" To study childhood is to see a multiform selfishness, and *so with unregenerate man,* only with the latter on a much larger scale. Just here it might be said that in a good Bible cyclopedia there are arranged 140 distinct passages under the head of covetousness, while there are but 97 under the head of man's natural or depraved state. And even some of the smaller division show that original sin is covetousness. With great wisdom does the Discipline insist on renouncing "the devil and all his works, the vain pomp and glory of the world, with *all covetous desires of the same,"* which last phrase embraces not only what precedes but what follows it—"the carnal desires of the flesh."

Original sin (an unscriptural phrase) or covetousness is a great poisonous stream, which flows from the fountain in Eden, and separates itself as it comes on down the ages into numberless diverging streams, some impurity flowing through every soul, which in turn becomes another fountain, and divides itself every time a soul is conceived and born into the world, for "that which is born of the flesh is flesh." No fountain can send forth both purity and impurity. So the "Seventh Article" is true to Scripture and to experience.

The Consensus of Opinion.

What about this stream to-day, which is many and yet one? What sort of spectacle does the world now present? What is the consensus of opinion, as to the curse of this age? Let wiser men answer.

"The brain of the country is saturated with money

ambitions, and broken down with money cares." (Bishop A. G. Haygood.)

"Covetousness, the harlot mother of all iniquity, is monopolizing the thought of the age." (Bishop R. K. Hargrove.)

"The cowardly covetousness of the Church has gone into confederation with the aggressive covetousness of the world." (Rev. W. A. Candler, D.D.)

"Prevailing robbery of God, . . the curse of the nation and the disaster of the Church." (Rev. W. F. Cook, D.D.)

"Avarice is the canker at the heart of the American Church." (*New York Observer.*)

"It is the business of the world." (Hon. W. E. Gladstone.)

"To him [Christ] money, stripped of all disguises and sophistries, was the god of this world, erecting its sacrilegious, idolatrous altar in the temple of God, and rivaling the claims of God to human hearts." *(Nashville Christian Advocate.)*

And no wonder ought we to have at such stirring statements when covetousness is native to "human hearts." When men are covetous by nature, it is the most inevitable result to be covetous by practice, "without preventing grace."

It is too patent to be proved that among all classes and stations there is one mighty, mad rush after Mammon. To-day the original stream, that has widened with the race and deepened with the depths of all iniquity, sweeps on with the fury of a flood, bearing on its uncertain bosom a vast multitude of self-deceived wrecks. And a wilder, more wretched, and more numerous race of self-seekers is not to be found outside

of the pit and final pandemonium of the Diveses, the devils, and their dupes.

First Timothy vi. 10.

We have purposely refrained till now from a discussion of the passage in 1 Timothy vi. 10—namely, "The love of money is the root of all evil."

It is amusing to see how most commentators have tried to explain away this text; and in this endeavor have *succeeded* in making manifest their illogical, unscriptural conclusions. The learned Dr. Adam Clarke is cautious as to his translation, but incautious as to his conclusion. His first comment is: "*Perhaps it would be better* to translate παντων των κακων, of *all these evils*—*i. e.*, the evils enumerated above; for it cannot be true that the love of money is the root of all evil." Never was a more emphatic conclusion reached from such a modest beginning, from weaker premises. From a very questionable translation—it was doubtful with him — he disposes of this text in short order. But apart from unsafe premises the conclusion will not do. The doctor agrees with Paul that the love of money causes men to err from the faith—"*have totally erred*, have made a most fatal and ruinous departure from the religion of Christ." Now to err from the faith—the one faith—is to be in unbelief or sin; and here is another (?) egg out of which is hatched every known sin. The faith once delivered to the saints, as all are agreed, consists in setting our "affection on things above;" while unbelief is setting our "affection on things on the earth."

Ellicott and Middleton both translate: "*a* root (not as English Version, *the* root) of all evils (so the Greek

plural"), parentheses and italics not mine. These would have us believe that there was more than *one* root of evil, but *"all evils,"* from the one in question —other roots of evil, but no evil therefrom! Whether *a* root or *the* root, it is the source of *all evils!* And so we believe.

Jamieson, Faussett, and Brown, quoting from Bengel, are like-minded: "Love of money is not the sole root of evils, but it is a leading root of bitterness, for it destroys faith, *the root of all that is good."* That which answers the first two classes of interpreters fully answers these.

Mr. Wesley gives the clearest and best interpretation that we have been enabled to get: "Love of money—commonly called prudent care of what a man has—is the root, the parent of all manner of evils." We are quite willing to accept the translation of the English Version, or that of Mr. Wesley, which is stronger by pluralizing the noun *evils*, and is more accurate, according to Dr. W. P. Harrison, than the Revised Version.* Those who would wrest this scripture from its true meaning by declaring the absence of the Greek article must for the same reason deny the divine sonship of Christ. Christian people will be slow to say *a* Son of God, meaning there are other divine sons. The absence of the Greek article is insignificant. Most of the commentators write like they were joking or dreaming, or boldly dodging a difficulty. Paul and Mr. Wesley do not.

But before we leave this passage let it be remarked

* Mr. Wesley's translation is: "The love of money is the root of all evils." It is this particular translation that Dr. H. says is more accurate than that of the Revised.

that the word rendered *root* is, by metonymy, first translated *cause, source, origin.* Euripides uses the word in speaking of the origin of evils—ῥίζα κακων, "which is," says Liddell and Scott, like "Virgil's *fons et origo mali.*" We refer to these representative writers from the Greek and Roman nations simply to confirm, by their similar use of words, the inspired declaration of Paul. We have seen the relation the famous tree in the garden bore to property (and to money when it came into existence as the exponent of property)—how both the tree and money answers to the trinity of evil mentioned by the apostle John, and that actual covetousness there was the beginning of sin in our race.

The Case of Cain and Others.

Now let us see if the second sin, or the first after the fall, did not spring from the same root. Cain, the first-born of the fallen pair, came into the world with a full share of depravity. All the records in the first of Genesis are brief, but enough is given with the help of the original Hebrew to be determinate. Abel is said to have offered his sacrifice "by faith." Faith necessarily implies a revelation; a revelation implies making known in some way God's will. It must have been the divine will made known to Adam, Cain and Abel, to offer for sin an animal sacrifice, the blood of which would typify the shedding of the blood of the Lamb of God. The record is: "Cain brought of the fruit of the ground an offering [a minchah) unto the Lord." "The *minchah,*" says Dr. Clarke, "was in general a eucharistic or gratitude offering . . . by which he testified his belief in

him as the Lord of the universe and the Dispenser of temporal blessings." The offering of Cain was good so far as it went, but it did not go far enough. It is now agreed by the best interpreters that Abel brought a *minchah* as well as Cain. But this may need some proof. A little word, which we give in italics, is significant. "Abel, he *also* brought of the firstlings of his flock." The learned commentator just quoted better translates as follows: "Abel brought *it also—i. e.,* a *minchah* or gratitude offering—and besides this he brought of the first-born of his flock." Now we can begin to see the nature of Cain's first wrong. As Adam's was appropriating what was God's, so Cain's was *witholding what was God's.* But perhaps the reader is not ready to accept this. We, therefore, go further.

"Abel offered a more excellent sacrifice than Cain." The same authority above given says that the phrase "more excellent" means *more in number,* therefore more excellent. Any Greek scholar can settle it for himself that *pleiona* (rendered *more excellent*) means more numerous. (See the use of the word in Matt. xxi. 36, xxvi. 53; Mark xii. 43; Luke xxi. 3; Acts xix. 32, xxvii. 12; 1 Cor. ix. 19, etc.) If still there is doubt, let the reader study Genesis iv. 7, in which the word *sin,* according to the best authority, is to be rendered *sin-offering,* which if Cain would offer he should "be accepted." "And unto thee shall be his [Abel's] desire, and thou shalt rule over him"—shall yet have the right of primogeniture. But Cain's covetousness overcame him; he did not bring even the *first* fruits of the ground. Perhaps a small minchah was brought, and the required offering that God had put at his

very door was kept back. And when he gave way to this "root of all evil," then followed in its ready wake sulkiness, anger, murder, and perhaps everlasting destruction from the presence of the Lord.

Abel, on the other hand, overcame the temptation that came to his brother and his parents. He believed and obeyed. "By faith Abel offered a more numerous sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his *gifts* [see again a plurality of gifts]; and by it [a faith that worked by love] he being dead yet speaketh." Yes, Abel's gospel was a gospel of sacrifice, a gospel of giving; and though dead, he preaches the same everlasting gospel to-day.

As to Lamech's sin, the next on record, we only know that he first became the husband of two wives. And here is covetousness if the Saviour's teaching is to be accepted. God did not institute bigamy nor polygamy, but monogamy. (Gen. ii. 24; Matt. xix. 5–9.) It is proper to ask in this connection: "What is the cause of two evils pertaining to the divine institution of marriage—namely, *divorce* and the known efforts *to prevent childhood?*" Concerning the two deplored evils it can be said: "From the beginning it was not so." And why so now? "Lovers of their own selves, covetous."

Not only Lamech's bigamy, but his murder of "a young man" must be traceable to the same prolific source as Cain's, for he said: "If Cain shall be avenged seven-fold, truly Lamech seventy and seven fold."

We wish we had time to consider the case of Noah, and his faith in the Unseen (see Heb. xi. 7), "by the

which he condemned the world [for its worldliness], and became heir of the righteousness which is by faith."

We wish we could notice somewhat at length the call of Abraham to give up houses and lands and kindred for the kingdom of heaven's sake—his entrance into Canaan, with as yet "none inheritance; no, not so much as to set his foot on"—and his subsequent magnanimity in giving the choice of the goodly land to his nephew and neighbor, whom he loved as himself. "And Lot lifted up his [covetous] eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord." "He coveted greedily" in his choice, while Abraham's unselfishness and his faith in God only took him to the poorer, more mountainous, and barren section. With what results to both? The one became the friend of God and the father of the faithful, ever ready to sacrifice his son or his property, holding all in trust for God, in whom he believed without wavering. What large giving was Abraham's? What far reaching results? Count the stars, and then you can count the results. The other was taken captive by four kings, was vexed by those who were "sinners before the Lord exceedingly," had to flee for his life from the Heaven-consumed object of his love, saw his wife turned into a warning monument to covetousness, and had at last his selfishly selected possessions to become the inheritance of Abraham and his seed. Remember Lot, as well as Lot's wife.

These and other epochal events that had a determinate influence on the principal actors, and gave character to subsequent history, cannot be followed out,

but we must ask the patience of our reading friends as we discuss next

THE ATTEMPTED AND PARTIAL ERECTION OF THE TOWER AND CITY OF BABEL, ITS RELATION TO BABYLON, THE RELATION OF THE JEWISH PEOPLE TO BOTH, AND, FINALLY, THE CONNECTION OF THESE AND THE CHURCH OF TO-DAY WITH THE SPIRITUAL BABYLON OF THE APOCALYPSE.

Is there not one and only one great idea running through all these? We will have to be content with a mere outline, which has the secondary object of provoking an investigation that is thorough among them so disposed.

Babel and Babylon are from the same word, which, in both the Hebrew and Chaldaic languages, means "confusion." Babel, in the original, is not only applied to the tower and city of this name, but to the city of Babylon, and later to the whole country of Babylonia. (See Isa. xiv. 4; 2 Chron. xxxii. 31, xxxiii. 11; Ezra v. 13; Neh. xiii. 6, etc.) And the beginning of the Babylonish kingdom was Babel, in the land of Shinar, under Nimrod, its first king. (Gen. x. 10.) Nimrod, therefore, must have been at the head of the Babel-builders. Josephus, after making Nimrod the builder of this oldest tower, represents the act as "blasphemous impiety." The very word Nimrod means "*rebel.*" Besides, he is represented as being a "mighty hunter before the Lord," which phrase, according to Josephus, Gesenius, and the Targums, has a hostile meaning: "against the Lord." Every rebel is "before," in the sense of *over against*, his enemy. From the earliest history heroic hunters have

become heroes on the battle-field. (See Perseus, Ulysses, Achilles, etc.) And hunting was used in the sense of campaigning: *hunting the people.* Whatever Nimrod *might* have been on the chase, the Scriptures represent him as a leader, a king, and the builder of several cities. "And the beginning of his kingdom was Babel." (Margin *Babylon.*) So under the leadership of this great campaigner, this mighty hunter against the Lord, it came to pass as they journeyed to the land of Shinar that "they said, Go to, let us build us a city, and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." Whether the Babel-builders expected to build a tower whose top would indeed "reach unto heaven" (some of the benighted ancients believed heaven to be but a few miles above), or whether they desired only a city and a tower as a general rendezvous for the people and the center of a growing population—interpret the undertaking as we may—the attempt was opposition to God. Whatever was the vain hope of Nimrod and his beguiled workmen, selfish ambition led to the monstrous folly. "Let us make *us a name.*" The people were not only one in language, but one in heart and one in the expectation of their future glory; so that the first tower of the ages was a monument to Self!

But let us go further. It is said that Babel, before the miraculous confusion came, meant "the gate of god," or the "court of Belus," or the "house of Bel." Bel or Belus is given in the Scriptures as the god of the Babylonians. (Isa. xlvi. 1; Jer. l. 2, li. 44.) It is also now agreed that the Babylonian Bel

is identical with Baal in its different forms. The primary import of all these kindred words, with their various compounds, denoting the different heathen divinities afterward worshiped, is the *idea of ownership* or *possession*. Bel or Belus and Baal were to the different worshipers *lord*, not with a divine signification so much as "master, owner, possessor." * Let it be remembered that Nimrod was deified after his death and called Belus, and the "tower of Belus," when built at Babylon, was erected to his honor. And let it be remembered also that the idea back of all heathen worship is *selfish ownership*, that the motive behind all idolatry is in some form the glorification of self. Before men had ever dreamed of other gods or had been deluded into their worship it was impossible, in the very nature of things, for it to be other than self-glorification. "The gods of men are the men themselves" is an ancient adage that has the force of inspiration. And what is its result everywhere and always? The history of the race says, *confusion*.

But what of the later Babylon of the Scriptures and of history? Having been begun by Nimrod at the instigation of the "god of this world," having been resumed and continued by Semiramis and Nebuchadnezzar, it became the most magnificent, profligate, and money-loving of all cities, at least before the Christian era. With its double walls 56 miles in circumference, 87 feet thick, and 350 feet high; with its vast and splendidly built canals, its 100 gates of solid brass, its 250 towers and its one "Tower of Belus,"

* See the Cyclopedia of McClintock and Strong, on "Baal."

containing precious articles and treasures estimated at $600,000,000; with the prodigious palace of Nebuchadnezzar, lavishly decorated with gold, silver, and the costly spoils of Egypt, Palestine, and Tyre; with its vast hanging gardens, watered by machinery from the Euphrates, hundreds of feet below—with these and an extremely self-indulgent people, it is no wonder that Babylon was called *great*. And no marvel, either, that the prophet exclaimed: "O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the *measure of thy covetousness*." Read the most terrible and sublime denunciations of "the golden city" (margin, *exactress of gold*) in the fourteenth chapter of Isaiah and the fifty-first chapter of Jeremiah. Hear what profane history says: "Money dissolved every tie, whether of kindred, respect, or esteem." Their lusts were the most shameless. "Women were present at their convivialities first with some degree of propriety, but, growing worse and worse by degrees, they ended by throwing off at once their modesty and their clothing." According to Herodotus, "every native female was obliged at least once to enter the temple of Mylitta, and there receive the embraces of the first stranger who threw a piece of money into her lap."

Time would fail us to notice the various and shameful developments of their depravity. But when the inspired prophet would give in one breath or in one phrase the measure of Babylon's iniquity, it was the measure of her covetousness. She was declared to be a "golden cup," which "made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad."

Two Visions—The Decalogue.

Before we reach the Apocalyptic Babylon, let us turn to the fifth chapter of Zechariah, in which we have first the vision of a "flying roll," and next the vision of "a woman," which is personified wickedness.

The roll is written "on this side" and "on that side," representing, as expositors say, the two tables of the law. The roll pronounces the curse upon Israel, and divides all their sins into two classes, *theft and false swearing.* The latter denotes all their sins against God; the former, theft, all their sins against their neighbor. The first commandment, "Thou shalt have no other gods before me," virtually includes the next nine; the tenth, "Thou shalt not covet," the nine preceding. Or covetousness takes two forms, a wrong use of that which is God's, whether any of *his creatures worshiped,* any of *his names profaned,* or any of *his days misused* (this not only means desecration on the Lord's day, but idleness on the other six); and secondly, a wrong use of that which is our neighbor's. Taking honor from parents; life, chastity, property, or reputation from our neighbor is all prohibited in "Thou shalt not covet . . . any thing that is thy neighbor's." Violation of any of these is theft. To break any of the commandments, even the least, is to break them all, because the law and sin are units. As it is impossible to love God without loving men, so it is impossible to sin against God unless we sin against men. "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself."

Is it marvelous, then, that God in the second vision should represent Israel's sins as one? The woman

is placed in an ephah, a measure denoting the measure of their iniquity. And when the prophet is given a sight of wickedness, as she sits in the ephah, a heavy weight of lead holds her down, and she is borne away by two other women with the velocity of wings. Sin brings about its own destruction; and when its cup is full, very quickly. "Whither do these bear the ephah?" asked the prophet. "To build it a house in the land of Shinar; and it shall be established, and set there upon *her own base*." Babylon is her fit abiding-place. There shall she dwell; there shall she be made desolate.

But if this is not enough, then to more inspired testimony. Ezekiel, on the desolation of Israel, says: "Thus saith the Lord God; An evil, an *only evil*, behold, is come. An end is come, the end is come." Then in the same chapter (vii. 19) he tells what this many-sided evil is: "Their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: because *it is the stumbling-block of their iniquity;*" or the cause of their stumbling. Isaiah gave the divine testimony thus: "For the iniquity of his covetousness was I wroth, and smote him." Jeremiah declares to Israel: "Thine eyes and thine heart are not but for thy covetousness."

When Moses was to be assisted by judges, they were to hate but one thing "Men of truth hating covetousness." But now when Israel is getting ready for her captivity, listen at the fearful and just charge of Micah: "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money." And are we not

coming to this in Church and State? "They sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous." (Hab. i. 16.) Would to God sacrifices to and for money had ceased with the Israel of old! Now they are taking the form of men, women, and children.

Babylon the Great.

So we see not only the cause of the Babylonish captivity of Israel, but the cause of the downfall of Babylon. And the "woman" being borne away to the "capital of the God opposed world kingdoms," throws great light on the mysterious "whore" of Revelation called Babylon. It seems evident that this city in the Apocalypse refers to no particular city. The best interpreters are now agreed on this. It seems too plain to be contradicted. The utter futility of making it refer to the city of Rome, in its pagan aspect, and as destroyed, appears from Revelation xviii. 11–14, 21–24, xix. 3. Besides, when Babylon is destroyed, "the cities of the nations" shall also fall with her, and forever. Indeed, the downfall of Rome comes infinitely below the exalted scenes and the terrific grandeur of the complete and everlasting destruction of "BABYLON THE GREAT." She and every thing that is in her "shall be found no more at all." To make Babylon mean papal Rome *alone* contradicts the facts of history. What then? Just as Jerusalem or Zion is the spiritual metropolis, and the grand consummation of all Christly forces; so is Babylon the spiritual metropolis, and the fearful culmination of all worldly forces. Jamieson, Faussett, and Brown say it "comprises the whole

apostate Church, Roman, Greek, and even Protestant, in so far as it has been seduced from its first love to Christ, the heavenly bridegroom, and given its affections to worldly pomp and idols." And again, "Wherever and whenever the Church, instead of being clothed with the sun of heaven, is arrayed in earthly meretricious gauds (a meretrix is literally one *who earns money by prostitution*), compromising the truth of God through fear or flattery of the world's power, science, or wealth, she becomes the harlot seated on the beast, and doomed in righteous retribution to be judged by the beast." (Rev. xvii. 16.) But how does the Bible speak of this scarlet-colored harlot? "Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." (Read all the 17th, 18th, and part of the 19th chapters). The kings, merchants, and inhabitants of the earth are weeping and mourning over her destruction; and why? *"For no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyne wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat and beasts, and sheep, and horses, and chariots,* AND SLAVES, AND SOULS OF MEN!"

What a climax! Covetousness reaches her wôrst form, her most terrible deceivableness, when she

traffics in the "*souls of men.*" But how many slaves has she bought and sold? How many merchants, and shipmasters, and kings and other inhabitants of the earth has she made rich with the wine of her fornication, contained in her "golden cup?" How many saints has she martyred because of their opposition to her worldliness? How many wars has she waged? How many drunkards has she made, how many women and children beggared? How many harlots is she the mother of? * How much Sabbath desecration is she responsible for—either enjoying the world on the Lord's day with the money already made, or violating it to make more? What evil is it she has not done? What crime is it she has not committed? What deception is it she has not practiced?

If, then, her history from Paradise to Patmos, and from the prophetic vision on Patmos to the present, shows her to be the "root of all evil," what better personification than "MYSTERY (covetousness is the mystery of iniquity), BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH?"

Intensely Practical—Our Danger, Duty, and Destiny.

But you may say: "All this is too theoretical." It is the rather intensely practical. But turn one mo-

* The words "harlot" and "whore" have the same root meaning as *hire*. (Study Ezek. xvi. 31–33.) Covetousness proposes to many a poor but chaste girl, seeking employment, "*sin or starve*," when one or the other of these fearful alternatives seems inevitable. Marriage is also to many proposed which means not only the promise of love, but of *support for life*, to carry out her devilish devices. No doubt in every case the "root of all evil" is found on the surface or at the bottom.

ment to the New Testament. Study first the character of John the Baptist, his entire freedom from this evil (Matt. iii. 4), then the character of his preaching. For a brief outline of his preaching, we refer the reader to Luke iii. 10–14. His text was "repent;" but repent of what? To the three representative classes that came to him asking, "What shall we do?" he replied to each in substance: *"Cease to be coretous, repent."* What a way this prophet prepared for the Lord by preaching and practice! Look at Christ. First his temptation, the three phases of which are in their last analysis a temptation to the money or world power on the greatest scale conceivable. And when our Lord had overcome this tap-root sin, he "returned in the power of the Spirit into Galilee," preaching: *"Follow me."* What a life he lived! What a rebuke to the self-indulgence of this age, even of his professed followers! He not only rebuked this hydra-headed evil more than all others, and commended its absence, but the only time Jesus ever showed a righteous indignation, coupled with violence, was when he whipped the avaricious money-changers out of his temple. And this sin was not only the first to enter the Jewish Church after their entrance into Canaan, and led to violence in the case of Achan and his family, but it was the first that crept into the Church after Pentecost,* and was quickly signalized by the violent death of the evil doers. Thus by three punitive memorable acts of violence, under the three

* We wish we had time to consider the teachings of Pentecost, and the supernatural gift of tongues in connection with Babel and the miraculous confusion of tongues. Let the lessons of both be studied together.

great dispensations of Father, Son, and Holy Ghost, did the Triune God put the seal of a fearful and ever-everlasting condemnation on covetousness.

The Babylon that would swallow up the Church is not yet destroyed. Then this question: Will the Church be carried away into a worse Babylonish captivity than has ever been known? To come nearer to us: Will Methodism go down because of her love of money? If there ever was a time when men should be mightily aroused on this question of all questions, that time is now. Just *now* we need to repeat over and over the prophet-like warnings of our ascended founder. He not only spoke of a more than possible downfall of Methodism, but he would tell every soul in his world-wide parish: "Give all you can, else your riches will sink your soul into the nethermost hell." To rich and poor he declared: "If you have any desire to escape the damnation of hell, *give all you can.*" What are we doing now? Compared with the Jewish Church, when not given to covetousness, what is our record? The contrast, rather than the comparison, may help us.

It is estimated that for the building of the temple alone the Jews gave the amazing sum of $6,440,801,215.* Admit that this amount was raised during the whole of David's reign, forty years, what would it do? It would be sufficient to send out annually 71,564

* See Dr. Adam Clarke's estimate in his comment on 2 Chronicles ix.; "The Christian Law of Giving," by Rev. S. H. Platt, A.M., page 13: and Geikie's estimate, which is about the same as the other two, when the Jewish money is taken as a basis of calculation—the only proper one.

missionaries, at a cost each of $750 a year. It would also build every year 53,698 churches, at a cost each of $1,000. It would still further build and endow 536 schools at $100,000 each. It would amount to an annual contribution of $134 for every man, woman, and child in the Methodist Episcopal Church, South. This vast sum came during David's reign from himself and a people (outside of their regular offerings to the priests and the poor) living in a tract of territory *less than one-fifth* of the State of Georgia! Giving as much annually as Southern Methodists gave last year (not counting the money for education, Sunday-schools, and incidentals), it would take us more than *sixteen hundred years* to raise the same amount! Practicing the system of beneficence practiced by the Jews, the results with us would be just as marvelous. Let it be remembered: *"God has from the beginning made an assessment upon both time and property in order that the user of both may recognize his rightful ownership of all."*

But what are we doing? Southern Methodists raised last year for pastors' salaries, Home and Foreign Missions, Conference claimants, Church Extension, by Woman's Missionary Society, for building churches and parsonages, $3,988,398.59. These figures do not represent all we have done, but the greater part of it, making for our 1,218,561 members and preachers $3.27 each, a little more than six cents a week, or less than one cent per day for each communicant. Giving as the Jews gave, we would give 36 cents a day for each communicant.

The *Watchman* estimates that the people of the United States give $75,000,000 annually for Church

institutions, and $31,000,000 more for purely religious ends, making a total of $106,000,000; while they spend on themselves annually for necessaries, luxuries, and beverages, $15,000,000,000.* This gives an average of $230.76 as an annual outlay on each soul, and $1.63 per caput for purely religious purposes; or 141 times as much on ourselves as for all benevolent objects; and 3,750 times as much for ourselves as to save the heathen millions of earth!!! O unspeakable shame!

Southern Methodists have their share of the shame. Let us no longer speak of our poverty in the New South, another term for the money-making South. The people of Georgia gave in on oath thirty-two millions more of taxable property this year than last. The eleventh census, if it be correct, shows an increase of assessed valuation of property during the last decade in the States as follows: Alabama, $74,213,213; Florida, $45,988,629; Georgia, $137,894,185; Louisiana, $74,158,341; Mississippi, $46,890,777; North Carolina, $56,597,085; Tennessee, $135,731,565; Texas, $375,477,805. This gives a total increase in the eight States named of one billion in round numbers, about *one-seventh* of the increase for the whole United States for the same time, which last amount is $7,135,780,228—equal to all the wealth of the nation in 1850.

We said *unspeakable shame*—it is yet more unfelt—speaking of the little we had done compared with our possibilities and duties. No one rejoices more than this writer over what has been done. But

* A mere approximation in these figures will not destroy the force of the argument.

let us defend the Church no longer. This, together with the wide-spread lack of conviction of covetousness, the master sin of the age, has been the Church's hurt long enough. We take it upon us to say: The Church is convicted on Missions; and convicted on Church extension, and convicted on education, *et cetera;* but not convicted on money. Covetousness has framed numerous objections—from "charity begins at home," better called "pious penuriousness," down to "the Lord don't need money!"—not because these causes are not regarded as good, but *because they do not believe in the gospel of daily self-denial,* the very first test of discipleship.

When will it get rooted and grounded in the souls of men that every dollar is, according to its use, a power to lift the soul to the great Giver, or a weight to drag it down to the great Destroyer. Salvation is by grace—all by grace. But it is a faith that works by love. And loving is giving with God, angels, and men. Just as certain as Christ taught the truth, just so certain is it that the grace of liberality will be the test grace at the general judgment. (Matt. xxv. 34–46.)

If any one is disposed to think we have overdrawn the picture, let him study the situation, not only in the Church, but in the nation. Let him remember that the Congress of 1789–90 devoted more than half of its time to the intellectual and moral liberties of the people; while the House of Representatives in the first session of our last Congress gave two hours for discussing a bill for the education of the people, and *nine months* to the tariff, silver, subsidies, and lard. The same Congress appropriated millions for

war-ships. It also voted away millions for subsidizing steam-ships (though ostensibly for another purpose) to carry such instruments of death as strong drink and opium to China and Japan. Is not our legislation conceived in, born of, protected and controlled by, money power? See the caricature of Puck with nearly all our legislators swallowed in money-bags up to their necks. See again his representation of the attraction to unjust speculation, which should be resisted, he says, "by the aid of guardian angels from police head-quarters." Look at our multiplying millionaires playing with their money like a boy with a June bug tied to a string—letting it out and drawing it in at pleasure, regardless of the consequences to the people. Look at the multitudinous speculative frauds of our day, that have increased in direct ratio with man's inventive genius. A prominent Congressman just a few days before this goes to press said to the writer: "This age is the reign of Mammon." If this be true, can it not be said: "An evil, an only evil, behold is come?" Are we getting ready for God to say to us: "Thine end is come, and the measure of thy covetousness?" Are the cries of earth's toiling millions, who are laboring at almost perishing prices, entering effectually into the ears of the Lord of Sabaoth, the Jehovah of hosts? Are we indeed on the verge of volcanic fire? We do not know.

But certain it is that our last great struggle will be with Mammon. All the signs of the times, the lessons of history and experience, the voice of inspiration, our magnificent peril, and our greatest of possibilities — all these seriously challenge us to the

mightiest of all struggles. The conflict is already on! O Zion of God, Church of redeeming love, be equipped with unselfishness, and the omnipotence of divine power for this final and fearful conflict with the god of this world. Let us not underestimate the strength of our enemy. Babylon the Great is greater than we are prone to think.

Summary and Conclusion.

1. The very word "money" means warning, is a monition.

2. Money, in its widely representative capacity, "answereth all things" or the trinity of evil, as did the famous tree in the garden, against the misuse of which only man was warned.

3. With Satanic influence he coveted and fell.

4. The great law of the Sabbath was to teach that worship must come before work in both time and importance; that godliness is paramount to gain.

5. Covetousness is clearly the source of the sins committed by Cain and successive evil doers.

6. There are ultimately but two possible objects of worship—God and Mammon—one representing the unseen and eternal; the other, the seen and perishable.

7. Covetousness, selfishness, worldliness, money-loving,* Mammon worship, and other terms of like

* The love of money is in a child just as the love of flesh is in a young lion, which will not and cannot eat flesh while living on its mother's milk, but is, nevertheless, a carnivorous animal from its birth. If you please, the carnivorous root is in the little lion as the root of all evil in the little child. The tiger, another flesh-eating animal, has been tamed and raised without ever knowing the taste of flesh nor seeming to care for it. How much more will grace and proper training do for the child!

scriptural import are interchangeably used. Briefly and scripturally stated, these are "covetousness, which is idolatry" (from *eidos*, "that which is seen"). More comprehensively still, all these are sin, which is represented in the Bible and human experience as having a *root*, or the natural defilement in every soul from which comes, sooner or later, all lawlessness.

8. There is but one great idea running through the history of Babel, Babylon, Belus or Bel, and Baalism in all its forms.

9. The love of money was the cause of the Babylonish captivity of Israel, and also of the downfall of Babylon.

10. It has ever since been the "only evil" of both Church and State.

11. All strifes between individuals, parties, and powers of every kind are symptoms of this "*noisome* and grievous sore" (Rev. xvi. 2) on the body of the world.

12. Our nation, and even our Southland are getting surprisingly, dangerously rich unless there be a *revolution* in giving. A billion increase in eight Southern States in a decade, an annual outlay of $230 on each soul in the nation, and $1.63 per caput for purely religious purposes.

13. The Church is not convicted of covetousness.

14. Christ is our Exemplar in all things. Let rich men begin to become poor for the sake of Him who became poor for them. Let the "great middle class" prove the sincerity of their love by abounding "unto the riches of their liberality." "Follow me." *Your eternal salvation depends upon it.*

15. The complete, terrific, and everlasting destruc-

tion of the spiritual metropolis of the world power, Babylon the Great, is yet to come.

Thank God, Babylon will be destroyed, and the smoke of her torment will go up forever and ever! The Church will make herself ready. She will return and come to Zion with songs and everlasting joy upon her head, "saying, Alleluia! for the Lord God omnipotent reigneth." But what about us? What is our warning, repeated by prophet and plague for thousands of years? "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." As the great whore is fitting herself for destruction by her selfish abominations and worldly fornications, so the bride is to make herself ready by the entire giving of herself, like her Lord, that they twain may be gloriously one for the uplifting of all men. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

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